THE PACIFIC

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Reading Room

A religious and family paper

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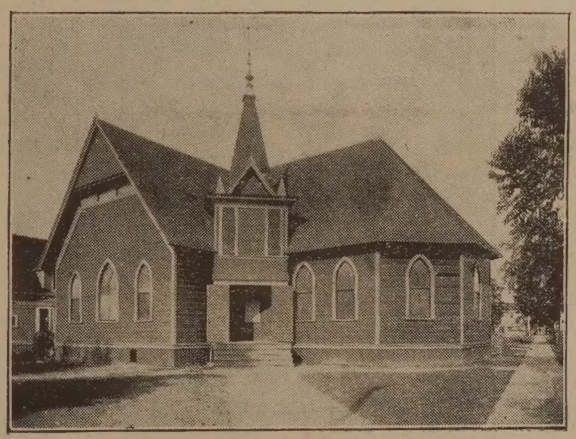

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A Career for Young Men.

I want to say to the young men who are thinking what noble thing they can do in this world—what thing that is worth while, that will live and make the world better—that something to honor God among men is the very best thing they can do. It is a noble thing to start, or help to start a mission school in a godless neighborhood. It is a great thing to teach a Sunday-school class and put the thought of God into some young hearts. It is a great thing to find the way into a prayerless, loveless home, and tell the story of the love of Christ there. It is a great thing to take a child and put on its life the image of Christ. It is a great thing to be active and earnest in a church, helping to hold up the burning light of God's love in a community. There are countless ways in which we may start divine blessing in the world. —J. R. Miller, D.D.

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How Christ is Precious.

Dr. Stalker tells of a minister who was once visiting in a home where there were several children, and with whom he was talking about the Lord Jesus Christ. He repeated to them the verse from the Bible which says, "To you, therefore, which believe, he is precious." Then he asked them what the word "precious" meant. None of the children were able to answer, until it came to the turn of the youngest, who said, very sweetly, "Mother is precious; we cannot do without her," and then hid his face in his mother's lap.

This is how Jesus is precious. We cannot do without him. We need him as our Savior, for he is the only one who can save us from sin and death.—Apples of Gold.

THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, January 22, 1903

The Religious World

The Rev. Dr. Cuyler has passed his eighty-first birthday and is in remarkably good health for one so far along in years. He says that the year 1902 was the happiest one of his life.

The Rev. G. Campbell Morgan has suggested for Chicago a Thursday noon preaching service similar to the one conducted by Dr. Parker for so many years in London. Dr. Gunsaulus has held one such service in Chicago; also Dr. Dixon of New York. Last week Bishop Hartzell of Africa conducted the service. The American Weekly regards the movement as a good one and hopes for its thorough testing. It is, however, of the opinion that there is but one man who can make such a service a success, and that one is Dr. Gunsaulus.

The Missionary Review of the World for January contains a valuable article, which gives the testimonies of great statesmen to foreign missions. Among those quoted are the late Presidents Harrison and McKinley, President Roosevelt, General Lew Wallace and the Hon. John W. Foster. The testimony of Lord Lawrence, the greatest of all the English viceroys to India is: "Notwithstanding all that the English people have done to benefit India, the missionaries have done more than all other agencies combined." And Marquis Ito, Japan's great statesman, is quoted as having said: "Japan's progress and development are largely due to the influence of missionaries exerted in right directions when Japan was first studying the outer world."

The Rev. Dr. Cuthbert Hall has finished his course of lectures at Calcutta, India, on the Haskell foundation. One who heard him writes "He has not the flowery diction of the first lecturer, the late Dr. Barrows, nor the sledge-hammer force and grit of the second, Principal Fairbairn; yet his earnest subdued oratory has been followed for seventy minutes daily by some 700 hearers, mostly native. In his comparison of the Indian and Christian religions he has worthily and effectively presented his own. Incidentally, these lectures teach the University youths the best that can be said of their own religion, while they are perhaps sufficiently reminded of its commoner and coarser forms as the raucous strains of fife and drum and cymbal float in at the open windows as the painted clay gods are carried past in procession underneath."

Not long before his death the late Dr. Parker, the noted London preacher, said: "As I have grown older I have become more evangelical. I have preached Christ crucified." Thirty years ago Dr. Parker said: "I live to preach the truth as it is in Jesus. From early youth this has been my supreme joy. As a boy I preached it on many a wayside, on many a saw-pit, and in many a field. Before I had reached years of manhood I had walked hundreds of miles to preach the gospel in kitchens, in barns and in village chapels. And now that I have had twenty years of it I give myself in still fonder and tenderer love to the dear and mighty cross of Christ." Speaking on the day of his funeral the Rev. Dr. W. Robertson Nicoll said: "You know how the vow was paid. He never took his gaze from the infinite secrets of sacrificial sorrow."

General Booth says that the chief dangers confronting the century will be "religion without the Holy Ghost; Christianity without Christ; forgiveness without repentance; salvation without regeneration; politics without God and heaven without hell." There is not a little talk nowadays about getting back to Christ and the Christianity of Christ; but it remains to be seen whether the trend is not so much in the other direction as to make these dangers imminent and seriously threatening. Not long before his death the Rev. Hugh Price Hughes quoted in a missionary address with hearty approval these words of a workingman: "There are people who say to us, 'Legislate, legislate, legislate!' So say we workingmen. Parliament can do a great deal for us, and the sooner it does it the better. There are others who say, Educate, educate, educate!' So say we workingmen, and we are thankful for what has been done for the education of the working classes. But we say, above everything else, 'Regenerate, regenerate, regenerate!'" And the human race, said Mr. Hughes will not be evangenized either by politicians or schoolmasters. All of which is well worth earnest consideration.

The reproduction of the City of Jerusalem at the St. Louis World's Fair will be one of the prominent attractions. It is said that the work will cost nearly a million and a half dollars. It will require ten acres of ground and will be as nearly an exact reproduction as can be made in that space. Famous churches, such as the Church of the Holy Sepulchre and the Mosque of Omar, will be reproduced almost their exact size, as will also the Wailing Place of the Jews and other historic buildings. The whole site will be surrounded by an exact counterpart of the walls of Jerusalem, showing the Damascus Gate and other entrances whose names are household words throughout all Christendom. The Garden of Gethsemane, just outside the walls, and the Mount of Olives will also be shown. It will also be possible to see the pool of Saloam and the women washing their garments therein. Not only will these world-fam-

ous buildings and spots be duplicated, but at least three hundred and possibly five hundred natives of Jerusalem, comprising craftsmen and merchants of every description—from the humble water carrier to the purple-robed prelate—will be seen in the streets of this reproduced Jerusalem. There will also be seen, on various days, religious processions, which form so large a part of the sights to be seen by the traveler in the Holy Land. Religious services will be held daily for the natives who will be brought from Jerusalem. Syrian priests will officiate. The great religious festivals of the different sects will be observed, and all in all will be reproduced as much of that Oriental life as is possible in this far-off land.

Busy World Notes.

We picked up a daily newspaper a few days ago in which there was considerable news from the state capital,and thought at first glance that one of the headlines read, "Liquor Rules in the Assembly." A second glance showed the word to be "languor" instead of "liquor." But liquor does rule in many a legislative body; and liquor frequently produces languor. It is to be hoped that it was not the cause of the languor at Sacramento.

A few weeks ago a woman who had lived in one house in an Indiana town for forty years, sold the house and took residence elsewhere in the same town. But she became so homesick for the old place soon that dangerous consequences seemed likely to follow. Accordingly at considerable advance on the price for which she had sold, she bought back the property. Nothing else in that town pleased her so well as the old place. This reminds us of a man in the East who is of the opinion that he lives in the best country in the world, in the best state in that country, in the best town in that state and on the best located lot in that town. Contentment, thou art a jewel.

Just before his departure from San Francisco last week, Booker T. Washington stated to some of his colored friends that his visit here had proved more of a success financially than he had anticipated. All in all he received more than $5,000 while here. It is said the negroes who heard his address in Zion church on Sunday afternoon, January the 11th, made a contribution of $1,100. The next largest contribution was made in the First Congregational church of Oakland, which amounted to more than $1,000. Money was never better placed. It is a grand work which Booker T. Washington is doing at Tuskegee.

A beautifully illustrated souvenir, showing some of the homes of Oakland and Alameda county, has been issued under the auspices of the Oakland Board of Trade. Oakland is spoken of as "The Athens of the Pacific," and "The Flower Garden of California." Doubtless there are persons who believe that there are other flower-garden spots in the state, whatever may be the opinion as to the claims of "The Athens of the Pacific." But in general no one will find fault with this handsome book and it will be sure to reach many Eastern homes and prove enticing to their inmates. In the sketch of Oakland's advantages and attractions and prospects there is, however, one statement which is a blot to the entire work. It is this: "But a few miles from the ocean, it is not visited by tempests or fogs." As to tempests, which are furious storms, there was one about a year ago; and as to fogs—well, if Oakland doesn't have them, what place does? The present writer resides in Oakland and regards it as a more desirable place for a home than San Francisco. To considerable extent it is protected from the winds as San Francisco is not, and there are more fogs in San Francisco than in Oakland; but Oakland has fog and much more more of it than some people find agreeable, and it is surprising that the Board of Trade should send out such a statement as is herein quoted.

It is with surprise that we have seen in the Post-Intelligencer, of Seattle, several references recently to San Francisco as Seattle's enemy. San Francisco is not the enemy of Seattle nor of any other city. We of San Francisco rejoice with every city on the Pacific Coast in every advancement which is made. This Coast is extensive enough, has sufficient resources in itself and such a relation to the countries across the Pacific as to make certain the building up of several very large cities during the next few decades. Seattle will be one of the largest, and so will San Francisco be. There is no jealousy here of Seattle nor of any other ambitious city on the Coast. There is, however, no disposition to let any of our trade slip away to other points if it can be prevented in any honorable way. But if Seattle should ever distance San Francisco, the outcome will be accepted in a friendly spirit by San Franciscans. San Francisco will be great even if Seattle should be greater. With us it is not *Caesar aut nullus*—"Caesar or nobody." We, as a city, would rather be somebody than nobody.

The Bystander.

The letter by Dr. Armory Bradford, Moderator of the National Council, is the most significant utterance given to the churches for a long time. It contains material out of which a real denomination may be constructed. His suggestions carry with them what we signally lack in our organic life,—cohesiveness.

They are sensible. The Methodists have afforded an inspiring example of working unity. Congregationalism has been hindered by ultra-independence. We have not yet found the place of power in our polity. In our enjoyment of freedom we have sacrificed something of our opportunity and place. An awakening is ahead. Dr. Bradford has pointed out the way. Let us follow. His letters are written in a spirit of responsibility, rather than authority, and they should meet a response in the same spirit.

We are told some very hard facts. "We have 1,444 more churches than ministers actually at work, and thirty-six more churches than ministers when totals are considered, and yet we have 1,814 ministers without charge." Let the reader study these facts for himself.

During the decade from 1890-1900 our growth more than kept pace with the population, which increased 21.8 per cent, while the membership increased 24.9 per cent. This proportion does not hold its own in New England. There is no clear reason why Congregationalism has made such slow gains. There are many possible reasons.

Dr. Bradford says that laymen are dissatisfied with the administration of benevolent societies. In this age of combination there is a desre for federation within our own denomination. There is cause for such criticism, and it might be carried still farther into the programs of some of these separate conventions. The demand is for a federation of our national anniversaries. The Bystander would emphasize the need of making

these meetings more representative. New voices, new faces, new laymen, new representatives, more democracy. Let us have these at a great rally immediately following an annual, not triennial, meeting of the National Council. In this this way the great May meetings of England would be followed.

Dr. Bradford's remarks upon the ministry are pertinent. "We have 1,045 churches without any pastoral service." Think of it! Is it any wonder our banner touches the dust now and then? There is an army of ministers with diplomas from the best schools in their pockets looking for churches. There is no bridge between the two. Every minister must make his own bridge by methods which are more of a disgrace to the denomination than to him. The whole condition is wrong. It is neither intelligent nor ecclesiastical. It is pernicious. Churches and ministers unite in condemning it. There is not even a foot-bridge across this yawning chasm in Congregationalism. If we must take some timber Presbyterial and some material Episcopalian, let us do something to bring the church without a pastor to the pastor without a church—intelligently. The real problem before us is on the inside, not on outside, of American Congregationalism. Federation must reach through from the top to the bottom and from the bottom to the top. We must make Congregationalism a cannon ball. It is now scattered shot. Thank you, Dr. Bradford, for this blast from the trumpet!

Dedication of the Stanford Memorial Church.

If the dedicatory exercises announced to take place in the Stanford church in any way indicate the character of its religious work in the future, it is safe to predict that religious thought in that institution will not only be broad, but indefinite. An Episcopal rector is the fartherest extreme from a Jewish rabbi and a Unitarian minister, all of whom are to take some part in the service. The pastor, Heber Newton, may stand for all these beliefs, but if he does, his instruction will be confusing. This remarkable spirit of religious liberty shows the generous mind of the founder of Stanford University, but it also insures the failure of definite religious impressions. Every church should stand for something as distinct as its spire. It should not be the distributing center of miscellaneous beliefs, all of which are helpful in themselves, but together make an orchestra of discord. All sects rejoice in the catholicity of Stanford, but all agree that religious instruction would be mightily helped by a positive, definite and consistent method. A church ought to be one thing or the other. It should have a flag run up and floating so high that men might know exactly what it represents.

The students of Stanford have always complained of the demoralizing and unsatisfactory results of all sorts of sermons, by all sorts of preachers. It is hoped that under the new regime there will be secured a continuous religious impression by the best possible preaching.

Sparks From the Anvil.

BY DR. JOHNS D. PARKER.

The personality, or background of the preacher, is all important. It is the preacher's personality that gives meaning to his words and makes them effective. If the preacher is spiritual, his sermon will doubtless be spiritual. It is almost impossible for a good man to preach a bad sermon, or for a bad man to preach a good sermon. The tree is always known by its fruit. The Master says: "Do men gather grapes of thorns, or figs of thistles? A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." If the preacher has not experienced the truth of his sermon in his heart, he does not fully understand it and cannot make others understand it. Paul wrote two epistles to the church at Corinth, but when he speaks of letters of commendation, he says: "Ye are our epistle, written in our hearts, known and read of all men." The heart epistles are better than written or spoken words, and all men read and know them. When the young pastor told an aged Christian woman that he was preaching about Christ, she told him he "better preach Christ."

* * * *

Some clergymen preach that there is one God, and pray as if there are three Gods. Such a service is not consistent with itself, and the prayer is polytheistic and heathenish. The Bible speaks of three Hypostases, as there are internal distinctions in the God-head, but there is only one God. The Old Testament naturally emphasized the unity of God, because the world was polytheistic; but the Trinity is brought out very clearly in the New Testament. We can say God the Father, but metaphysically speaking, it is not true to say the Father is God, for the Father, Son and Holy Spirit make the Triune God. John does not say (John 1:1), as in the English translation, that the "Word was God," but in the original it says that God was the Word. We can say that all blue is color, but we cannot say that all color is blue. Nothing betrays the genuine thinker and scholar more than the way a clergyman speaks of the Holy Trinity. There are sublime mysteries around about the divine throne, for God "dwells in the light which no man can approach unto."

* * * *

A pastor says, that as he understands the Word, he does not believe in special providences, but he had one experience that seemed like a special providence. He had recently changed pastorates, and his money was exhausted by his moving expenses, and he did not want to show to his people his financial condition. The time was late in the autumn and it was getting cold weather. One Monday he discovered he had just wood enough to last until Saturday night, and he did not know how he could keep his family warm over the Sabbath. This fact so troubled him all the week that he could not write a sermon for the Sabbath. On Saturday afternoon the situation was unchanged, for his wood was almost exhausted. He thought of the divine promises, and he almost felt as if God had forgotten him. He tried to pray, but he seemed to have lost his faith. Suddenly he thought of one of his deacons, a very good man, who lived a few miles in the country, but was accustomed to come into the village on Saturday afternoon. He thought he would write him a note, and for this purpose he went down town. Stepping into a friend's store, he stood up behind the desk to write the note. Just as he wrote down the name of his good deacon, a hand came around the side of the high desk with a five-dollar bill in it, and a voice from some unseen person standing back of the desk, said: "Take that; I heard you preach." The five dollars was the exact sum he was going to ask for from the deacon. The clergyman took the bill, and while the tears came into his eyes, he thanked the man and told him it met a special want. As the letter was answered before it was written, he tore up the sheet and stepped to the front door, where he was again surprised beyond measure to find standing a load of wood for sale. He bought the load of wood, and by the driver's invitation

got up on the load to show him where to throw it off. On the Sabbath he did not need any manuscript, for his heart was so full that he spoke with such liberty that his people asked why he preached so effectively. He replied that "the Lord had visited him." A clock can be struck in two ways: The owner can rise up at the right time and strike the hour, or the maker of the clock can construct it so that all the strokes shall be wound into it. Dr. Joseph Haven, the philosopher, used to teach that it is more philosophical to think that all providences are wound into the Divine Plan as strokes are wound into a clock, but some providences come out so exactly fitted to the case that we call them special. If a father provides for all the wants of his children it makes no difference whether we call the provision general or special.

Korea and Japan.

BY H. LOOMIS.

The Japanese are getting a stronger foothold in Korea all the time, and it is interesting to know what their influence is going to be. Some years ago there was a strong and general dislike of the Japanese on the part of both the natives and the foreigners in Korea. But of late there has been a decided change. The energy that the Japanese have shown in various business undertakings, the success that they have achieved, and the just and generous treatment that is usually accorded to all, have won the good will and confidence of both Koreans and foreign residents to a very large degree.

It is most fortunate that the Japanese are putting forth their best efforts to improve the condition of affairs, and the hope of Korea is the financial and other assistance which is being rendered by Japan. It is most fortunate for Korea, and the whole East as well, that the Japanese are not only an energetic people, but they are becoming more and more conformed to the best type of modern civilization.

It was my good fortune during my recent visit to meet several of the Japanese whom I came to esteem and in whom I became much interested.

One of these was the manager of the Specie Bank at Seoul. He is a graduate of Syracuse University, and took a Ph. D. degree at John Hopkin's University, and also one year at Columbia.

He is not only a man of ability, but a very devoted and active Christian. He has a service in his own home every Sunday morning, conducted in Japanese, and then takes his friends with him to Korean service. In this way he sets an example to others, and encourages not only the worshippers, but also those who are engaged in Christian work. Such an example of what Christianity is will have a marked influence in Korea.

Passing through the streets of Chemulpo I was introduced by the Rev. Mr. Jones to a Japanese lady who had been educated in a Christian school in Tokyo. I was told that she and her husband are letting their light shine in that community.

Part of the journey was made on board of one of the two ships that were built for the use of the Red Cross Society, and is splendidly equipped for such service. It is now chartered to run as a traffic and passenger steamer on the line between Kobe and Formosa.

The next morning after I went on board the captain came into the social hall, and evidently was ready to enter into conversation. I asked him if he was a Christian. He said "No, but I have a Bible, and I am now reading it carefully." I then urged upon him the value and importance of such study and the need of religion for every one. He said he felt it to be so, and especially in times of danger. He is evidently being led of God.

He told me with manifest pleasure that two of his subordinate officers were very earnest Christians. I found one of them and had a good talk with him in my cabin. He said he expected to be baptized at Kobe on the first of January next.

I very glad to report that Mr. Kataoka Kenkichi has been re-elected President of the Lower House of the Diet. He is one of the best and most eminent Christians in Japan.

Yokohama, Japan, December 12, 1902.

Acorns From Three Oaks.

Aloha.

A Memory of Moody.

I might well call it a week's attendance at the Moody Institute, Chicago. It was about the year 1865. The mighty evangelist was in the plenitude of his early power. He strode along the pavements of North Chicago as if he would sweep every wrong doer into the lake. How different he was from the dignified and reposeful man who sweetened and ripened into the beautiful maturity which charmed us during his last visits here. I had gone down from my first loved Northfield parish to spend a week in the great city, proposing to spell Congregationalism with the largest possible C. I wanted to see the Theological Seminary and to hear Doctors Noble and Goodwin preach. I naturally went into the Y. M. C. A. noon meeting for Moody had made it famous and attractive. He rarely led it and yet he did lead it for he had learned early that next to the man in the chair a wide-awake and warm-hearted usher may be the human factor of a crowded prayer meeting. He did not ask me if I would lead the next meeting but audaciously announced that I would. How my cheeks burned! I had announced to him my city errand with rustic freshness and he proposed that I should grind in his mill rather than in the Seminary. He put me through. What a week it was. The manly and beautiful P. P. Bliss presided at the organ. He was prince of singers. He had not Sankey's volume, but in clearness, sweetness, impressiveness, I have never heard him surpassed. With such a singer and such an usher the meeting had to go. Once in Moody's grip there was no time for ordinary sight-seeing. It was twenty years, I think, before I ever saw the Seminary and I never heard Doctors Goodwin and Noble in their churches but once. But I saw Chicago jail inside and out and preached from a dry goods' box under its windows under the auspices of the marvellous Y. M. C. A. leader who could not answer the infidel's arguments but held on with his gospel until he wore him out. The sharpest lesson of the memorable week came the Sunday evening I was to preach in the Chicago Avenue Church—known as "Moody's Church." I had a sermon in my pocket and supposed that Mr. Moody would sit in the pulpit and conduct the service and introduce the speaker. Not until I was stirring my tea complacently opposite the gracious Mrs. Moody did I learn that Mr. Moody was to preach in some other part of the city. Telling me that two men couldn't be afforded for one pulpit, he took my breath away by directing me to an old stump on a vacant lot not very far from the church where I was to go and "stump" for an audience with the help of some

young Y. M. C. A. singers and workers. Oh! Of that Sunday evening tea the "subsequent proceedings interested me no more." Getting excused I rushed into the study, found a concordance and an easy text and scratched down a few catchwords for a loving Gospel talk. As soon as we began to sing at the stump the street arabs came about and characteristically asked "Where's Moody." The natural man wanted to charter a knot-hole but the spiritual man held on and took his lesson. The church meeting was not a great success neither was it a dismal failure. The Y. M. C. A. boys were staunch and faithful. Mr. Moody was kind enough to ask me to come to Chicago and help him. When he a little later let drop a remark that "no man ought to think of coming to Chicago unless he could work eighteen hours a day." I declined his call being constitutionally an eight hour man. Thankful, too, that he who works eight hours and loves and prays ten hours more may have the same wages as the spiritual Hercules. This acorn has point for our seminary boys. Beside the brainy lectures at Berkeley evenings with the Volunteers and the Salvation Army should have a place. Our heroic Bethel Missionary Chaplain Rowell has the prettiest pulpit in America. To work with such a veteran soul-winner will teach them how to put stars in their crowns. The leaders in federation at Berkeley will rejoice in all increments of power among their students. Let me add another memory of Moody and that with a motive. Our Northfield Boanerge was not a gourmand, but he went for his food like a splendid horse who at first bite goes to the bottom of the manger. It was good to see him eat. His was the first plate cleared. He was a joy for a generous host to feed. He earned it, he enjoyed it, he served the king with his strength. Dear brother, dear reader, our Master only asks you to use the powers He has given you. Don't fret at your limitations.

Pacific Coast Congregational Congress.

Our enthusiastic friends in the north are planning for the congress which they postponed last year. The program is enlarged by the coming of Rev. G. Campbell Morgan who will give Bible reading every morning and speak every evening. Our Eastern friends delight in him and we may well hope and plan to profit by his inspirations. The moderator of our last Council, the liberal and loving A. H. Bradford also hopes to come. More yet may be hoped for. The graceful Newell Hillis, inheritor of the pulpit of the beloved Beecher and the admired Abbot are expected to close their Coast tour at the Seattle Congress. What attraction or inspiration! Then half holidays are promised for excursions on Puget Sound and among the glorious mountains. Splendid fellowship begins from the moment we leave Oakland pier. Shasta may uncover his snowy glories for seven rapturous hours. The soda water at Shasta Springs is surer. Mayflowers will carpet the mountains and the trout will be leaping in the foamy Sacramento river. At Portland you may catch a sight of Mts. Hood, Adams, Jefferson—a range unsurpassed in Europe. If you will call the great mountain whose name Seattle and Tacoma struggle for, Mt. Ranier, all mountain factions will give you the smile and hand of fellowship. It is an inspiring outing for such children of the King as may have the privilege to go.

Doubtless the railroads will give the same low rates promised last year with special tourist car if enough start on the same train. Let me remind you that Klamath Lake, the biggest trout lake in the northwest is but fifty miles from Ashland, Oregon, on the Southern Pacific Railway, and that Crater Lake the weird and wonderful body of water occupying a deep crater in the mountains, is but a hundred miles from the same station.

Superintendents Harrison, Clapp and Scudder can tell you how to get there and where to camp deliciously by the way, and at what hospitable ranches to rest. More of all this later. Remember the dates from May 8th to the 17th. Let us begin to hope and pray for a spiritual meeting, for acquisitions and increments of power to live and serve our generation in these days of progress and prosperity. Let us learn , too, in such high, earthly fellowship the secret of beautiful dying as the Father's beckoning of us through the celestial gateway to the satisfaction of His presence in a yet fairer land than this.

A Good Place to Live.

I get so many letters and so many questions about these beautiful Saratoga foothills that I venture an acorn about them. Not having an acre of land to sell I can write disinterestedly. And all the more assuredly since my beloved friend President Fuller who has been a wide traveler, confirms my judgment that these Santa Cruz foot hills in the region of Saratoga are as healthful and beautiful as any spot on earth. Good churches, good schools, splendid roads and scenery. If this acorn shall fall under the eye of any Christian man who would enjoy keeping a modest priced boarding home I think he would find a good home and abundant patronage. Our Mrs. L. M. Howard, whose Oak Grove Cottage is advertised in the Pacific has more applicants than she can accommodate. The Southern Pacific is seriously planning to build a direct road to Los Gatos which will pass close to Saratoga and an electric line from San Jose passing through Saratoga to Congress Springs is staked out and the franchise duly granted.

An apt man who can handle good horses for his patrons and a little real estate beside a fair boarding home would, as I seriously believe, do well. And so as a working member of a good citizenship committee of the C. E. Society, I write this invitation down for some good man to come and see for himself. Life is only worth living as we help others do a little good.

Saratoga.

Our Spanish Work in Southern California.

BY ALDEN B. CASE.

The Mexicans of Los Angeles and vicinity have a hard name, and not without reason, for there are plenty of bad characters among them, and multitudes more who from an American point of view are undesirable citizens.

A question discussed in police circles, and to some extent in the daily papers, has been: "How to get rid of them?" Their number is increasing year by year. The year 1902 saw an unprecedented immigration of the peon classes from Mexico to Southern California. By a conservative estimate, the Spanish-speaking population of Los Angeles increased from 6,000 to 8,000 in the last twelve months, with a corresponding influx to all this part of the State. More are on the way. A letter just received from Rev. H. T. Wagner, American Board of Missionary at Hermosillo, Mexico, says: "The drift of the Mexicans here is northward and towards California just now on account of the exaggerated reports as to the plague in Mazatlan. This exodus in your direction is on the increase."

The Mexican problem here promises to be a seri-

ous one and it is not going to consist simply of that hard question, "How to get rid of them?"

While acknowledging that there are "a whole lot of dreadful and worthless Mexicans" in our midst, I want to say, what many Americans are not nearly so inclined to believe, but is equally true, that the Mexicans as a people have many splendid qualities of character, such as patience, cheerfulness, sympathy with the unfortunate and great natural kindness of heart. Given the needed Christian influences and reasonable time, these people will take their place among our most lovable and useful members of society.

The Gospel of Jesus will and does transform Mexicans. I have in mind individuals at Pomona who a few years ago, when first becoming interested in the truth, seemed to me exceedingly unpromising cases, but I have marveled to see what God's power in the Gospel has done for them since the new birth. It has produced love for God's Word, for prayer, the sanctuary; they have new life, hopes, ambitions; they are better men, better women, citizens and are on the up-grade in this world, toward heaven. In our Spanish prayer meetings, could you understand, you would always hear praises for the new life and prayer for the conversion of others.

Nearly all the men and some of the women members of our congregation in Los Angeles were once addicted to the use of intoxicants, and "all the vices," as they themselves say. Some were apparently hopeless drunkards. Not a few of them have had their "experiences" in the lockup. One is an ex-convict. Past misdeeds are not paraded, yet no attempt is made to conceal them. Very frank and exceedingly interesting statements are often heard in our meetings as to, not the "reformation," but the transformation wrought in them by God's power alone.

The ex-convict mentioned first made public confession of Christ in Pomona, and was received to church fellowship there three years ago. The contrast between night and day is not more marked than is the old and the new in him. Years of fearful abandonment to sin finally brought him to the penitentiary at Yuma, Arizona, where he remained four years. While there he received the gift of a Spanish New Testament, and although scarcely able to read, he spelled out enough of the Gospel to completely upset all of Satan's plans regarding him. Freedom from the chain-gang and prison bars was not gained without a resolve to escape also the bonds of Satan. A great hope of this had been born in him, but the struggle between him and the old master was a most desperate one. If Satan has not now given up, he might as well, for Romaldo's daily life for a long time has been unusually rich in the fruits of the spirit. A sentence in his prayer the other night particularly impressed me, his manner is quiet, but very earnest and sincere: "O God, I thank Thee that Thou hast so changed me that I now hate those things that I once loved, and love those that I once hated."

As may be imagined, this man is enthusiastic in serving his new Master. At his own charges he is now devoting his time to Bible work in this city and at our other stations, making a scant living from the little margin on Bibles and other books sold. He enjoys nothing so well as to be telling others of "the way of truth and the life."

The three Spanish congregations of this city are holding union evangelistic meetings this week. For this we have rented a spacious hall at a cost of $4.00 a night. A lover of Christ's kingdom might go a long way before finding a sight so cheerful as that of seeing at one glance more than a hundred Mexican faces all shining with a new light. That is what we see at these meetings, and they are but the first fruits of the harvest here in Los Angeles. We believe that some new ones have been born again this week.

Let it be considered that many of our converts become efficient workers, that thus the transforming Gospel is constantly finding entrance to other Mexican homes, and is it not evident that our Mexican problem may be solved in some other way than through answer to the question: "How shall we get rid of them?"

Los Angeles, January 16, 1903.

Woman's Home Missionary Union of Southern California.

Work Among the Chinese.

In reviewing the work of the past year among the Chinese in Los Angeles Mission School, we find much cause for encouragement, notwithstanding the many and serious difficulties experienced, largely the result of the rigorous exclusion laws, which preclude the possibility of new men coming into the country and forbidding the return of the older men, who have been, in a large measure, the main stay of our schools.

We cannot report as large an average as usual, but the faithfulness on the part of those who do come largely compensate the tireless workers.

Our contributors scarcely realize the far reaching influences of our night schools. Outside of the regular enrollment, which is from thirty-five to forty, nearly 300 different men most of whom are heathen, come under the direct influences of the mission during the year. Who shall say that the seed sown will not result in a glorious harvest for the dear Lord? This work in the home field is so closely allied with the foreign, that one cannot separate them. In reaching the work here you touch the work in China also.

In several of the villages in China native pastors and teachers are supported by those in our missions. Many collections being taken for that purpose and much sacrifice being made, so eager are they that their families shall learn the Jesus way.

One man returning last spring to his native land said: "The first thing I do will be to start a mission school in my village," but, said I, "Where will you get your teacher? He replied, "I will teach myself. I never had the time to study much English, but I know something of the Bible in my own language, and can teach that and what I do not know the Holy Spirit will teach me and that is more important than any thing else." I firmly believe that God has not forsaken old China and she will be won to Him largely through the efforts of the American Chinese Christians.

The little leaven is spreading and will eventually cover that great empire. The work among the women and children is done regularly and systematically, an average of 150 calls made in the homes monthly. Many women and children, mostly girls, are learning to read some from the primer, others from the Bible. Some wish to learn other things that the American teacher can teach, oftimes making demands that are taxing in the extreme, such as settling family quarrels and defining rights of the "new woman" in the Chinese home, as husbands not falling in with these foreign ideas, do not appreciate being left at home to

care for baby while mama goes to dine with a friend, and quite a number of these wives and mothers visited are devoted Christians, but they are mere babes in Christ and must be fed. The time spent with them is one of profit to both, we trust. One old lady, almost blind, is compelled to support herself and sick husband by sewing for the stores, making an average of $2.00 monthly. She thanks God that she "can see such a little bit, the best, Jesus with me all the time, He not let me much hungry," her faith is beautiful and inspiring. The thoughtful kindness of a Sunday school class in First Church in placing at my disposal a collection monthly, makes it possible to render a little assistance in such cases and it is a rare, sweet pleasure to do so.

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

The great hope of this work is the children and they are many, who are taught to seek the good rather than the evil which abounds on every side of them. It is cause for thankfulness that these people in our midst are being taught and that they are receiving the truth in Christ Jesus. Every dollar put into this work is a good investment in the promotion of God's kingdom.

Mrs. E. M. Findlay.
811 South Olive Street,
January 13, 1903. Los Angeles.

Quarterly Meeting of the W. H. M. U. of Northern California.

Thursday, January 15th, was one of the coldest of the cold days of this winter, but a goodly number of warm-hearted women were gathered together atthe Y. M. C. A. building in Oakland, for this first quarterly meeting of the new year.

The President, Mrs. F. B. Perkins, was in the chair and conducted brief devotional services. There were heard the reports of officers as usual, and these were followed by an informal "question and answer time," when all were given time to ask questions as to methods of work, or to tell of new methods tried and found successful.

Representatives from churches where Kingdom Extension societies have brought about more missionary enthusiasm than could be secured through the Women's organizations were asked to tell of how they do it.

Any one wishing to learn of a successful and unique method of raising missionary money among children can receive information by addressing Mr. Frank Dodge Arnold, 636 Valencia Street, San Francisco.

During the noon hour the meeting adjourned to the dining room of the First Church, Oakland, where a basket luncheon, with hot coffee and a social hour was enjoyed by all.

In the afternoon the devotional service was led by Mrs. Miles B. Fisher who read a part of the Fifteenth chapter of John and gave some beautiful and helpful thoughts on the words of Christ, "Abide in me."

Then followed an address by Mrs. J. B. Hume on "The American Highlanders."

Mrs. Hume proved herself a woman with a message and stirred all hearts with her graphic account of these sturdy Americans who have for so many years dwelt in their mountain fastnesses in our sunny southland. Many illustrations, both humorous and pathetic of the transformation of individuals and communities under the fostering development of Christian education and training were given and the address was frequently interrupted by applause.

Mrs. E. S. Williams then gave some reasons why our "American Missionary Association" has not been able to do more work among these "American Highlanders," and told of the plan of the W. H. M. U. of Northern California to make at least a small contribution to this work during the current year.

The benedictoin was pronounced by the Rev. H. H. Wikoff and thus closed the first quarterly meeting for 1903.

The Sunday-School.

BY REV. W. H. SGUDDER.

Lesson 5. **Feb. 1, 1903.**

Paul at Athens. Acts 17: 22-34.

The Lesson in Outline: Leaving Silas and Timothy at Berea, Paul selects Athens for his next work. He speaks to the Jews in the synagogues, and to others in the market places. The philosophers desiring to hear of this new gospel, invited him to address them on the top of Mars Hill, called the Areopagus. Paul does so, and the outcome was a few adherents to his doctrine.

The useful employment of leisure moments is one of the great arts of life. Paul was brought by the Berean Christians to Athens, and sent back for his co-laborers, Timothy and Silas. What should occupy him during the interval? Athens was a great center, a capital city, and there was plenty to see. So Paul set out to take observations. But even these had a definite object behind them to the man whose soul was aflame for Christ. So he used his time to advantage. We may not all have the work in view that Paul had, but there is little excuse for any one wasting valuable time. It is a very common sight to notice the persons in a depot or waiting room, lounging about, trying to kill time until the train arrives, or the boat departs. A book, a few questions of a policeman, or a few cents in procuring a guide-book, would serve to fill the moments to advantage. The same remark holds good for us at home. The number of minutes that escape us in the day would easily mount up to hours in a week. The boy with an "idea," which can be worked out "between times," is sure to get ahead in life. The teacher who can visit one pupil a day will have a full class on Sunday. The Christian who can do personal work with a friend a week would have a handful of sheaves at the close of a year.

This masterpiece of a discourse deserves to be well studied by teacher and scholar alike. The setting of the speech is important, and can be obtained from the Bible dictionaries. Its salient points are:

1. Adaptability to his hearers.

All of Paul's sermons; or discourses, illustrate his words in I Cor. ix: 22—"I am made all things to all men, that I might by all means save some." He approaches his countrymen through their Scriptures. The illiterate Lycaonians were taken into confidence by his "rain from heaven, fruitful seasons, food and gladness" appeal to God's gifts as witnesses of his benevolence. (Acts xiv: 17). This was the first time that the gospel had come in contact with philosophy, and we can readily see that Paul felt the importance of the occasion. He had a message which was at right angles to the beliefs of those Epicureans and Stoics; nevertheless he does not antagonize them, but with masterly generalship he

selects a vantage point of common interest, and gains respectful attention.

2. His readiness to turn their material to his own account. The only thing that Paul could have used in that city full of beautiful pagan temples and images of the heathen gods was the "altar to an unknown god." Athens, in common with some other communities, erected altars with this inscription for any persons who may have been favored by some god whose name was not known, which deity would be offended if overlooked. That was a fine touch which paid a tribute to their religiousness on the start (v. 22): "Ye men of Athens, in all things I perceive that ye are very religious" (American Revision). Prof. Ramsey translates: "More than others respectful of what is divine." Paul has a most delicate task with these "know-all philosophers," for he must acquaint them with their ignorance of God, yet it would never do to charge them with it. But when he takes advantage of their own assertion, that they were devotees of an unknown god, he is on solid ground; they acknowledge their ignorance of this particular deity, and their curiosity is roused to learn what this Jew could tell them about it.

3. His description of God.

It has been said that Paul, not wishing to be at points with his hearers, starts with the abstract idea of the deity. "What, therefore, ye worship in ignorance, this set I forth unto you," but if he did this in the first sentence he at once passes over to the personality of God, and into that he puts a majesty and dignity such as only one acquainted with Jehovah of the Old Testament could have done. Here was Paul's first thrust at the philosophy, which was as atheistic or materialistic as some of that in our day.

From personality he goes on to speak of God's Lordship, taking the available point of Creatorship as illustrating it. On the summit of Mars hill there would be an eye witness to the magnificence of creative power in earth and sky and sea. Read Genesis i, in connection with this verse, or Psalm viii; then get some idea of the creation of the world as the ordinary Greek understood it, and the contrast is overwhelming.

Next comes the assertion of the Divine illimitibility. The beautiful temples still reared their columned sides towards the sky, and hundreds of worshippers frequented the halls to worship the deity to whom the structure had been erected. Paul made his God an object of adoration by great-minded philosophers, in expanding his presence until it filled the temple of Nature, under whose canopy they were all standing. and he accomplishes more when, with a single sweep, he gathers the entire Grecian pantheon into a little heap of gods, and contrasts the unity of God with these human deities, limited by their humanity and the places given to them in the temples.

The way is now prepared for a blow at the idolatrous system and practices with which his listeners were so well acquainted. The whole thought of the ancient order was to lay the gods under obligation to their votaries by gifts and sacrifices. How this idea comes to us in the graphic pictures of the heroes seeking to get the most powerful gods on their side, given us in the Illiad; Jupiter and Neptune and Mars and all the rest must do great things for these magnificent sacrifices, and in view of the promises of greater if victory or success is accorded their followers. All this vanishes at the conception of God as the great, independent, bountiful Benefactor of the world. The fountain of blessing flows full to all, and especially to those who are highest in the scale of creation.

A universal Creator and single deity prepares the way for a still more astounding proposition, the unity of the race. We think nothing of it because we hear it on all sides, but the Athenians, as did all the ancient peoples, believed that they were of some particular creative order, and the rest were "barbarians." Even the Israelite held to special creative orders; they were Jews, the rest of the world Gentiles. It must have wellnigh taken the breath of these men to hear of the brotherhood of mankind, when Greeks held to the superiority of themselves, when slaves were the cheapest article in the market, when supremacy in intellect and culture was the very foundation of Athenian progress.

Advancing in his argument, the Apostle declares the unity of the world plan in the mind of God. Such a proposition was beset with a thick fog in the minds of the Greeks, because of the boundaries of the nations, their independence of one another, and especially because there was no special end in view towards which the nations were co-operatively working. Indeed, it is scarcely as yet fairly launched as a fact upon the tide of human affairs. We have it in theory and are aiming towards it. Paul's assertion was many centuries ahead of its time.

Man's relation to God forms the next majestic turn in this delineation. To know God is the great essential to man. For centuries they had sought him, groped after him in the twilight of their imaginings and reasonings, and had caught dim reflections of the possibilities. But now God reveals the facts. Again Paul selects the common ground of agreement between himself and the audience. Certain facts follow as day succeeds night, if we are the offspring of God. We have vital connections with him. They acknowledged that; the point of diversity centered in the conception of the deity. Vital connection with Zeus, or Juno, or Venus, was a very different matter from that with the God Paul was portraying. How splendidly the argument rises to true philosophic heights in showing that the father ought to bear the best and noblest lineaments of the children. To make gods of wood and stone is to choose elements which are lower than man's ideals. To make gods out of men's natural propensities and grosser natures is not honoring man, and is dishonoring the deity. To rise to the conception of man as pure spirit, and find traces of divine lineage in the best of that spirit is to take the first step towards a true portrait of God. Here was man's failure. They had groped in the wrong direction. Hence God remained an Unknown God to them.

The privilege now accorded to man is to seek and find the Father, and come into filial relations with him. Here Paul parts company with his hearers, hoping to land them by his side on the foundation stone of a divine revealing. The revelation made the way clear; man's ignorance no longer could count in the world. The revelation was consummated in "a man" who had divine authority, inasmuch as he had been raised from the dead. The utter folly of such an assertion filled these philosophers with a spirit that made the message void to them. The result was mockery, polite declining to listen further, postponement of hearing indefinitely. Some have said that Paul's effort was not successful. Perhaps not in its immediate results, but this gospel captured this same philosophy a century later in Alexandria; the Man Jesus had a following in Athens, and the God who

would have all men know him has become the deity whom the great Greek church accepts as its God, in the person of Jesus Christ.

Christian Endeavor Service.

REV. BEN. F. SARGENT.

Topic for February 1, 1903. (Christian Endeavor Day)

Decide Today.—Heb. iii:7-13.

Let Me Speak in Parable.

The faculties once met to select a king to rule over them. They first said to Reason, "Be thou king over us." But Reason said "It is not mine to rule, but to judge. I will give counsel to your king, but cannot be your king." Then said they to Conscience "Be thou king over us." But Conscience said, "It is mine to assist every faculty, and to help it determine the right and the wrong. This power I derive from on high. I will be guide to your king but I cannot be king over you."

Then said they to Fancy, "Be thou queen over us." And Fancy said, "My mission is not with present affairs, but with that which is of the future. I live not wholly on earth, and cannot be restrained, or my wings droop and fade." Then said they to Memory, "Rule thou over us." And Memory said, "My kingdom is the past. You want a present king." Then said they "Will rule thou over us." And they placed a crown upon him and bowing low each swore fealty to the Will. And Reason said: "I will judge for you." And Conscience said, "I will shine for you." And Memory said, "I will search for you." And Fancy said, "I will fly for you." And thus the will was elected to rule over all the faculties of man, and become the regal dominant power which sways the entire man.

Decide.

So much depends on the use of the will, that it is not strange that we are still echoing the note struck by Finney when he said: "Conversion is a change of will." No wonder that the Lord so often called Israel to "decide." The "choose ye" of Joshua is but echoed again in the Hebrews and is still sounding before us, as the call of God.

It is just here, that each soul meets God, and bowing before him from that moment accepts the divine will as his portion, or refusing it, goes on in rebellion against God.

There is no other way in which we can settle the matter, but by yielding to God. And this is always the best settlement, for there is nothing so good as the adorable will of the blessed Father.

Decide Now.

Over the present is written those hopeful, yet solemn words: "Now is the accepted time. To-day if ye hear his voice harden not your hearts."

Not listening, is hardening the heart. Listening, and not heeding, is sure to harden the heart and make it unimpressable.

Filling the heart with other things hardens it, so that the tender things of the Spirit can no longer take root therein.

Summer's suns and winter's rain, falling upon the unplowed land hardens it, so that it is no longer available for flowers, but becomes the harden soil of the path. Every uncultivated heart is lying fallow and closed against the gracious influences of the Spirit of God.

The Heart's Springtime.

This is in youth. Psychologists have done us a great favor in their recent researches, as to the age, at which, conversions usually occur. They find that the larger number by far occur under the age of 17. The age of greatest impressability therefore is now to every associate member. Never again in a possible hundred years will there be so good a time in which to decide as the present.

This is the springtime of your spiritual life. Last season I thought I would raise some lettuce in August. I planted the seed and it came up fairly well. I watered it carefully, but the summer's heat was too much for it. It led a struggling life for a few weeks, when one day a lone chicken came along and ate it all up. I said then, that spring time is the season for planting and he who defers or neglects it, will do so at his soul's peril.

The Unchanging God.

"But I can trust in God the same in future years as now, and I can trust the unchanging God." You can indeed you can, but you can't trust yourself. You will not be the same twenty years from now. So well has Whittier expresed this thought that I made these comments. May they cause some associate member to decide for now.

"Though God be good and free be Heaven,
No force Divine can love compel
And though the song of sins forgiven,
May sound through lowest hell.

The sweet persuasion of his voice,
Respects thy sanctity of will,
He giveth day; thou hast thy choice,
To walk in darkness still.
No word of doom may shut thee out,
No wind of wrath may downward whirl,
No sword of fire keep watch about
The open gates of pearl.
A tenderer light than moon or sun,
Than songs of earth, a sweeter hymn,
May shine and sound forever on
And thou be deaf and dumb.
Forever round the mercy-seat,
The guiding lights of love shall burn,
But what if habit bound, thy feet
Shall lack the power to turn.

What if thine eyes refuse to see,
Thine ear of Heaven's free welcome fail,
And thou a willing captive be,
Thyself thy own dark jail?

Books Concerning California.

The officials of the Passenger Department of the Southern Pacific have just issued three new booklets relative to California. They are devoted to setting forth in a terse and succinct manner the opportunities, resources and developments of the State, and in showing the possibilities for intending settlers. One of them, "California Industries," is devoted to a detailed account of the crop returns and resources of the State by counties, together with the personal testimony of the people who furnished the information. All of the booklets are handsomely illustrated. They are intended for free distribution among those desiring more and accurate information concerning California, and may be had upon request to E. O. McCormick, Passenger Traffic Manager of the Southern Pacific Company, San Francisco, Cal.

Church News.

Northern California.

North Berkeley.—The reports at the annual meeting showed an increase in membership and attendance and all indebtedness paid. The present membership is 133, nineteen having been received during the year. Contributions were made to all the missionary and benevolent societies of the Congregational church.

Etna.—Our Sunday-school seems to be taking on new life with the new year. On the first Sunday of 1903 we had three new pupils, the next Sunday 7, and the next 11. Our town is small so this growth cannot continue long, but it is very encouraging. February 1st will be observed as Decision Day.

Oakland, Pilgrim.—This church closed the year in good condition, paying the last of the indebtedness to the Church Building Society. There has been a good growth during the year with interest and activity in all departments. Rev. R. C. Brooks, the pastor, has a warm place in the hearts of the people.

Glen Ellen.—The annual New Year's eve supper was served in the newly finished hall, and in spite of a dark and stormy night, seventy-five were present. At eleven o'clock the usual watch service began, the pastor preaching from the text, "Forgetting those things which are behind and reaching forth unto those things which are before."

Fruitvale.—This church observed the Week of Prayer with a different leader each evening. Those who assisted were Mr. D. Edward Collins, Mrs. Downing, Rev. Dr. McLean, Prof. Bade and Rev. Miles Fisher. The meetings were well attended and full of interest. There were five additions to the church at the January communion.

San Mateo.—On Sunday morning, the 18th inst., this church extended a unanimous call to Rev. J. H. Kimball of Sebastopol. During the five months this church has been pastorless, it has added nine members to its roll. The members never worked more in unison than at present, and all branches of church work are in a flourishing condition.

Crockett.—An effort has been made to get Rev. F. V. Jones to reconsider his declination of the call to the pastorate of this church. Resolutions stating the great value of his work among us as supply for a few weeks were adopted unanimously by the church at a recent meeting and were concurred in by the entire congregation. All pledged themselves to co-operate with him heartily in every effort for the highest good of this community and the extension of the kingdom of Christ upon the earth. With the call went a guarantee of a salary of $1,200 a year.

Weaverville.—The annual meeting of the Congregational church was held Monday evening, January 12th. Favorable reports from the different branches of church work were presented, and a showing was made of considerable improvement in various ways. During the year a parsonage has been built, and our church now owns a beautiful cottage for the use of its pastor. The church raised during the year about $1,600. After the business session there was a church tea, and those present spent a very enjoyable social hour. Last Sabbath two adults united with the church.

Woodland.—Since the coming of Rev. C. Calvert Smoot, last July, nine have been added to the church, three on confession. At the recent annual meeting the various departments revealed a healthy condition, the treasury having a small balance. A Men's Club, formed not long since, is doing good work, and promises to be helpful in interesting young men in church life and work. The church has voted to remember with a contribution each of the six benevolent societies. Expectation of a splendid meeting of the next General Association with this people is already aroused, and plans are forming in harmony therewith.

Alameda.—The year 1902 was one of growth and spiritual uplift for the First church of Alameda, under the care of Rev. L. Potter Hitchcock, who is endearing himself more and more to the members as the months go by. The amount raised for home expenses was $4,173, and the year closed with a balance of $12 in the treasury and all bills paid, while the total benevolent contributions were $1,680. There were added to the membership seventy persons during the year (thirty on confession), being the largest in the history of the church, excepting the year 1893, when seventy-eight were added. The pastor believes in pruning, keeping out driftwood and deadwood, and after fourteen months of careful work we find the membership reduced to 229, what it was at the beginning of '93. The average attendance at Sunday-school during 1902 has been 200, and the outlook is hopeful and encouraging. We are planning and working for a new church building which shall be a fitting temple for our Lord and the church home of many souls here in beautiful Alameda. Before 1903 has gone we hope and expect to be able to report good progress in this direction.

Porterville.—The annual meeting was held in December last. The reports showed the work in a very promising condition. Twenty additions during the year, sixteen on confession. The benevolences were $135.40, in which all of our National societies were remembered. The church closed its year December 31st, with all obligations paid or provided for. The sixth anniversary of the pastorate of Rev. J. A. Milligan was celebrated last November, and the church and friends found occasion to visit the parsonage and on their visit left some things as reminders that they would probably come again. Mr. and Mrs. Milligan were presented with two beautiful chairs and a telephone, with rent for one year in advance, paid in full, was placed in the parsonage. The church is contemplating some improvements needed on its property, and if the present year proves prosperous these will be undertaken, which will mean the painting of church and parsonage and papering of church inside and some rearrangement of the interior or addition by which better Sunday-school facilities can be secured.

Southern California.

Avalon.—The annual church social brought out a large number of people, who spent a most enjoyable evening. At the business meeting preceding the social the report of the treasurer, E. J. Whitney, showed that important improvements had been put upon the church property, and a worthy start made toward the accumulation of a building fund. The pastor, Rev. C. W. Williams, indicated several important things that should be accomplished this year upon the basis of successes of the past. The officers elected (apart from those reap-

pointed) were S. Glidden, trustee; E. S. Dye, clerk; F. W. Nance, deacon. Increased interest was added to the social by the fact that none but members received during the past year on any of the committees having it in charge.

Ventura.—The church at Ventura held its thirty-fourth annual meeting on Wednesday evening, January 14th, which proved to be a happy family gathering. Under the management of the Ladies' Aid a bounteous supper had been prepared and was served at six o'clock. Immediately following came the business of the church. Written reports from the officers, auxiliary societies and committees gave a comprehensive view of the past year's work and furnished excellent grounds for reassuring the members in the future of the church. The benevolences of the church for this year aggregate $334; the Sunday-school averages 113; the parsonage debt reduced above $400; 18 added to the membership of the church. The pastor gave the motto for the coming year: "Every member at work in the church; every worker a soul winner." This is believed to be the best annual gathering this church has held in its history.

Ontario.—The annual meeting of the Ontario church was held January 10th. Devotional services were followed by reports from the various auxiliaries. All showed a decided increase in numbers, interest and gifts. The report of the pastor, Rev. Ralph B. Larkin, was most encouraging. There has been earnest effort, entire unanimity and increasing spirituality. One promising feature of the year has been the organization of two pastor's classes; one for children from 9 to 13; the other for those above 13. The church has helped to promote Christian fellowship by uniting with the other churches of the town in a monthly Sabbath evening union service and in a series of union gospel meetings. The membership has increased from 147 to 165. The Sunday-school has an enrollment equal to the entire membership of the church, and an average attendance of over 100. Besides providing for all expenses, the church has built and nearly paid for a home for the pastor, and contributed more than ever before to benevolence. The sum of $3,200 has been paid for local needs, and $1,800 contributed to the various Missionary Boards of the church. This does not include pledges for $1,200 to help pay off the indebtedness of Pomona College. The session closed with a brief memorial service for those who had gone home during the year. While we mourn our loss we feel that heaven is richer because of these five promoted ones. At the noon hour a bountiful lunch was spread in the church parlors, to which about 140 sat down.

Washington.

Tacoma.—The First church of Tacoma had very interesting services on Sunday, January 11th, both morning and evening. Thirteen persons, seven on profession and six by letter, united with the church. Five of the former came from the Sunday-school. The attractions of a praise service in the evening filled the church to the doors. More than forty attended the afternoon meeting of the Junior Christian Endeavor Society.

Rev. George Lyman.

The earthly life of this Christian gentleman ended in Riverside, Cal., January 3, 1903. Born in Westhampton, Mass., November 19, 1812, he had filled to the full fourscore years and ten. It was ripened wheat that was gathered into the heavenly garner.

This son of Elihu and Hannah (Judd) Lyman was brought up in a Christian home. During the great revivals of 1831 he gave himself to the Master and united with the Congregational church of his native town. Feeling called to the life-work of a Christian minister he entered at once upon a course of preparatory study. He graduated from Amherst in 1837 in a class of fifty-four, all but two of whom he has outlived, as he has also all but three of the graduates of earlier classes. His theological studies were carried on at Andover Seminary, where he graduated in 1841.

He did not enter at once on the work of the Christian minister, as his constitution was delicate and his health far from rugged. Two years were spent at the South, where he taught in a private school in Virginia. In 1843, returning north, he preached at intervals at different churches, but did not feel able to accept any of the calls extended to him until 1851, when he was ordained and installed pastor of the Congregational church at Sutton, Mass. This pastorate of sixteen years was followed by one of four years in South Amherst. In 1873 he retired from the active ministry, making his home with his wife and two daughters in Amherst until 1890, when he became a resident of Riverside, Cal., and a valued member of the Congregational church there.

Mr. Lyman was a faithful pastor and an able preacher, always preparing for his pulpit services with great care. He kept pace with the world's thought and life. Christ's love * * * he taught and followed it himself." A gentle, lovable man, Emerson's words of Alcott may be said of him, "This was a beautiful soul."

On Christmas, 1851, he married in Brooklyn, N. Y., Miss Marie L. Phelps, a woman of rare worth and culture, who lived with him in the beautiful companionship of a helpmate indeed for more than forty years, dying in Riverside October 30, 1892. Of their two daughters, Mary, widow of Rev. Geo. L. Smith, pastor of the Riverside church from 1883 to 1885, died two years ago last November. Their other daughter, Miss Maria P. Lyman, and only grandchild, Miss Ethel L. Smith, now a freshman in Pomona college, are the only surviving members of the family.

Rev. Edward F. Goff, his pastor, conducted the funeral services, which included at Mr. Lyman's request, the singing of Tennyson's "The Crossing of the Bar," "Safe home, safe home in port."

Add Notes and Personals

A Significant Dedication.

The Central Avenue Church, of Los Angeles, was organized in 1895 and three years later called into its service Rev. N. L. Rowell, D.D., who, as a pastor of leading churches East and West, was known as an able preacher of the Gospel and a successful leader in Christian work.

These qualities were abundantly needed for the development of his present field. The reactive effects of boom conditions left upon that section of the city a heavy depression; indeed few parts of the metropolis were free from such a condition.

In this ward the people for the most part are occupying and paying for their own homes, a most commendable but difficult undertaking to carry through times of business depression and also to generously support the church from a small income.

In this instance the house of worship was antiquated, unsightly and utterly inadequate to house the flourishing Sunday school, whose overflowing attendance was drawn by the pastor's leadership and the loving watch-care of an earnest superintendent and faithful teachers. The "little tots" of the primary department were often bunched in groups sitting on the floor of their diminutive room in order to economize the limited space.

A common-sense business view of the situation said, "Arise and build." This impulse was stimulated by a splendid picture of an imposing edifice which an enterprising architect said could be built for a fabulously small price. But the same common sense kept its feet on the ground and adopted the decision to retain the present advantageous site on the corner of Central Avenue and Twenty-eighth street, and to rebuild and much enlarge the old meeting house.

This work has been effectively performed and issues in an audience room furnished with an improved style of opera chairs, which will comfortably seat 300 people. An adjoining Sunday school room, unfolding in full view of the pulpit and choir, will accommodate

REV. N. L. ROWELL, D. D.

about 200. The primary room will receive about 100, and a cosy study affords the needed work-room for the minister.

The total cost of the improvements, including carpets and furnishings and outside cement walks and lawn, is about $2,700, of which the Church Building Society gives $500.

Sunday, December 28th, was the day appointed for the exercises of dedication. At the morning service the pastor preached a sermon of more than the wonted power and a very tender and grateful spirit possessed the large audience. Courageous faith is now verily transformed into inspiring sight. The uncertainty and anxiety of the past are now a receding memory only.

At 2 o'clock an expectant audience assembled, reinforced by numerous visiting friends. Rev. William Davies, of the Vernon Church, offered the opening prayer. Rev. J. H. Mallows, pastor of Plymouth Church, read selections of Scripture, and the pastor presented a history of the enterprise.

Rev. John L. Maile preached the dedicatory sermon on the theme, "The Presence of God With Men." Text, Ps. 26:8. "Lord, I love the habitation of Thy house and the place where Thy glory dwelleth." (R.V.)

"The efforts of God to establish communion with men extended through many centuries and culminated in the command to Israel in the desert, 'Let them make me a sanctuary that I may dwell among them.' From the tabernacle to Solomon's temple and in the later Cathedral age in Europe, the aid of imposing architecture was sought as an auxiliary influence in impressing the beholder with a sense of the presence of God. But no regenerating effect could be exercised by these inanimate structures, however grand in appearance, and the second temple was but a relic of former magnificence, even as now the old-world cathedrals may represent less of spiritual life than the humble conventicle"

Remarking that the New Testament use of the word "church" refers to the living membership and not to the building in which they worship, the speaker indicated how the present edifice may be realized as: 1. A House of Inspiration. 2. A House of Instruction. 3. A House of Consolation.

The dedicatory prayer was offered by Rev. Thos. Hendry, the retiring pastor of Park church, and all the people said in their hearts, if not audibly, "Amen."

Rev. Dr. Rowell followed with a statement that all obligations were met save the amount of $200, which he now proposed to raise, and the effort was soon successful. Thus a protracted and strenuous work was crowned with success.

Rev. Warren F. Day, D.D., representing the First Church, made a very acceptable congratulatory address. The choir having rendered chorus and solo singing, closed the service with an appropriate selection.

In the evening Rev. William Horace Day preached a strong sermon on the "Lordship of Christ." Thus closed a memorable epoch for the Central Avenue Church, whose edifice stands as a witness of the unconquerable faith of the pastor and of the self-sacrificing co-operation of his people.

As a fitting sequel at the later annual meeting, the church voted an addition of $300 to the minister's salary, the amount of which has been far too small for the services rendered. J. L. M.

Notes and Personals.

The Rev. I. C. Meserve has accepted the call to the pastorate of Plymouth church, San Francisco.

The Rev. Dr. McLean, of Pacific Theological Seminary goes East this week, the special object being to secure some one for the chair of Systematic Theology.

Mr. I. N. Halliday, superintendent of the Sunday school of the First church of Oakland, will read a paper at the meeting of the ministers of San Francisco and vicinity next Monday.

The Market Street church, of Oakland, has called the Rev. J. M. Schaefle, of Los Angeles, for many years the popular and successful pastor of the Pico Heights church.

Rev. C. H. Daniels, D.D., the Corresponding Secretary in the Home Department of the American Board, after many years of constant service, has been granted a vacation of several months. He and Mrs. Daniels will soon visit the Pacific Coast and will go from this part to the Hawaiian Islands.

There was a large attendance at the Monday meeting of the ministers of San Francisco and vicinity, and there was hearty indorsement of the plan to have the Rev. Drs. Bradford and Hillis come to California for a series of meetings at different points in the month of April. A committee consisting of Prof. Nash, Dr. Adams, Superintendent Harrison and Revs. R. C. Brooks and William Rader was appointed to make arrangements for the meetings. They will, in all probability be held in San Francisco, Oakland, Berkeley, San Jose, Stockton and Sacramento.

The Rev. W. C. Merrill, of Santa Barbara, states in a personal letter to the Editor that the work of the Rev. F. N. Greeley, in paving the way for his coming to the church at that place, was invaluable to him and to the church. Mr. Greeley is supplying now at San Diego, and Mr. Merrill says: "Whoever comes to San Diego Church may congratulate himself that one is now in the field who, by wise and careful words, by a clear insight and careful study will discover just the right words to speak and the proper course to pursue to prepare the minds of the people for the coming of their leader. That his health will not permit him to assume a pastorate again is known to those he serves in this delicate relationship, so that his painstaking shepherding is not misunderstood and he is left entirely free to cultivate the acquaintance of the people and drop wise and timely words where they will be most helpful and best prepare for the coming of the pastor. I could wish no richer blessing for any pastor-elect than that the interim between his call and settlement might be filled by the genial and loving and spiritually helpful ministration of Brother Greeley. And should anything be lacking to the fullest helpfulness in such service it would be amply supplied by his clear-headed, warm-hearted and keenly discriminating wife."

Oregon Letter.

BY GEORGE H. HINES.

The annual meeting of the Willsburg Church was held on the 6th inst. All but five members of the church were present. Reports from the different departments indicated that the church was in a prosperous condition. A total of $230.00 was raised during the year, $150.00 for church expenses and $80.00 for benevolences. The net gain in membership was four. The Christian Endeavor Society especially shows great improvement. The church is highly pleased with the labors of its pastor, Rev. David B. Gray, and is looking forward to a decided advance in its growth during the coming year.

The adjourned annual meeting and roll-call of the First Church of this city was held last Thursday evening. Reports from all departments of effort were presented the aggregate giving an encouraging showing. Including those who joined the church on January 2nd, there were one hundred and ten new members added to the church in 1902. The present net membership is 654. Losses were by death, 6; by letter, 25. Besides these the roll has been carefully pruned, and more than seventy names stricken off, after strenuous efforts to locate their whereabouts. The average attendance at Sunday services as 513, as compared with 356 for last year. The total attendance for 1902 was 25,693—10,056 men, 14,261 women and 1,376 children. The average attendance at prayer meeting, 57—men, 44 per cent, women, 54 per cent, and children, 2 per cent. The average attendance at Sunday school was 160; at the Mission school, corner Front and Harrison, 56. In connection with this mission the ladies of the church organized a sewing school some time ago, and instruction is given regularly to an average of 36 young girls. Every subdivision of the work of the church has been strengthened by the addition of members during the year, and increased financial support, together making the outlook for 1903 very hopeful. The results seemed to awaken an increased desire for still more effective results, commensurate with the opportunity lying before the church. After the business meeting the roll was called, 197 responding, after which a social reunion followed during which light refreshments were served.

The annual meeting of the Hillsboro Church was held last Thursday evening. Reports from all branches of the work of the church were read, all giving encouragment. At the close of the business meeting the Ladies' Aid Society gave a banquet, and a social hour followed, which was greatly enjoyed.

The Saturday Club of the Oregon City Church has arranged with Rev. Dr. Elwin L. House of Portland, to give three of his illustrated lectures on the 3rd, 10th and 17th of February.

The topics of Pastor Bollinger of the Oregon City Church for to-day were "Harmonious Increase," and "Some Improper Positions from which Men View Jesus Christ."

On January 8th, Mr. William Roberts of the Beaver Creek Church, a few miles south of Oregon City, died at the age of sixty-seven years. Fifty years ago he became a member of a Congregational Church at Llandilo, South Wales. About thirty years since he came to America and lived for a time in Missouri, and afterwards removed to Nortonville, Cal., from which place he came to Oregon nineteen years ago, settling on Beaver Creek. He was faithful in every walk in life. The habit of family prayer was never laid aside. The unanimous testimony of all who knew him is that he was one of the best men in the community. In everything that tended towards its improvement he lent a willing hand. He was buried on the 10th inst., his old friend, Rev. R. M. Jones, officiating.

A great sorrow pervades the state at this time because of the sudden death, in Washington last Sunday, of Hon. Thomas H. Tongue, member of Congress from the First District, a position to which he had been elected for the third time by an increased majority, showing the opinion of his constituents regarding his faithful services. Mr. Tongue was born in England June 23, 1844, and came direct to Oregon in 1859 with his parents, who settled in Washington county. Determining to have an education, he worked his way along until he was fitted to enter Pacific University, Forest Grove, from which he was graduated in 1868. And no more loyal alumnus has that institution had. His sudden removal in the midst of a most honorable and useful career, is a severe blow to the institution he loved so well, and to the alumni and faculty. He leaves behind him a good record, which may be summed up in a word—fidelity to every trust reposed in him. In addition to this he was level-headed to an unusual degree, a vigorous debater and had the courage of his convictions upon every subject of public interest.

In recalling some of the circumstances in connection with the First church of this city a short time ago for the benefit of Mrs. Palmer, the church historian, the experiences of Sunday, April 16, 1865, came to mind. That was the first Sunday following the assassination of Abraham Lincoln. Rev. D. B. Gray, then of Albany, had been engaged to supply the pulpit, Rev. Dr. Atkinson, the regular pastor, being in Massa-

chusetts. Mr. Gray had spent much time in preparation, and if I mistake not this was to be his first sermon in this church. It took a day to reach Portland from Albany, and he came down on the day before. As he approached the city, then with a population of less than 5,000, he saw flags at half-mast! What could it mean? Upon landing he learned for the first time of the awful tragedy. The prepared sermon would not fit the occasion. So he at once found a room and wrought out another sermon before morning. His text was Isaiah 26:20, 21. Mr. Gray is not suspected among those who know him of being a sensational preacher. But his sermon that day created a sensation most profound. Read the text, take into account the conditions existing in 1865 in our country, and one can get a faint idea of how the very atmosphere was surcharged with deep feeling.

Rev. M. Peacock is temporarily preaching for the Mississippi Avenue Church.

Rev. H. A. Hart, recently ordained, supplied the Hassalo Street Church today.

The church in Eugene is still pastorless. Rev. Henry L. Bates, of Forest Grove, recently supplied its pulpit for two Sundays, and Rev. P. S. Knight for another Sunday.

Portland, January 18, 1903.

The Inland Empire Letter.

BY IORWERTH.

A Fellowship Meeting was held with the church at Pendleton, Ore., on January 13th and 14th. This church is so isolated from other churches of our denomination that it has not received the inspiration that comes from association with other churches. The subject of the first afternoon was "Practicing the Presence of God," which proved a fruitful one as treated by Superintendent Clapp, President Penrose and others. In the evening two addresses of unusual interest were delivered by Rev. Austin Rice of Walla Walla and President Penrose of Whitman College. The subject of Mr. Rice was "The Spirit of the Pilgrims in the Life of Today," which was treated in an analytical and philosophical manner, showing the Pilgrim characteristics of faith in God and in man. The subject of Dr. Penrose was "The Contributions of the Pilgrims to Education." This address gave evidence of extensive and careful reading and covered the field both at home and among the foreign missions. The array of facts presented showed how extensively the pilgrims and their descendants have founded institutions of learning all over the world. This lecture was an especially valuable one and it would be a blessing if it could be heard in all the churches.

On the following morning a conference was held to consider the Congregational interests in Pendleton and Eastern Oregon. After careful and prayerful review of the field and the needs and opportunities, the following resolution was passed:

That we earnestly request the Congregational Sunday-school and Publishing Society to appoint, at the earliest season possible, a Sunday-school missionary for Eastern Oregon.

Such a missionary is greatly needed in this region, and it is hoped that the Society will be able to grant the request made by the ministers and churches represented at the Fellowship Meeting.

At the afternoon meeting the Rev. J. D. Jones, of Dayton, Wash., delivered an admirable address on "Loyalty to Our Home Church," and Rev. Elvira Cobleigh, a helpful address on "How to Promote the Spirit of Service and Sacrifice in the Church Members." The meetings proved very helpful to the struggling church at Pendleton, and we believe it will be the beginning of a new era in its history.

Following these meetings Superintendent Clapp will conduct a series of evangelistic ones, assisted by Rev. H. N. Smith, Superintendent of Sunday-schools.

The new Sunday-school organized in the west end of the city has already an enrollment of nearly sixty members.

All reports from Whitman College indicate a year of unprecedented prosperity. Rev. F. E. Whitham, the new field agent, has moved his family to Walla Walla, and he has started for the East to solicit funds this week. He will make his headquarters at Hartford, Conn., this winter.

Rev. Edmund Owens of Mullan, Ida., preached to large audiences both morning and evening at Cheney last Sunday. He was received with such enthusiasm by the people that he will accept the call received from the church, and will probably begin work in about a month.

The Congregational Club of Spokane, Wash., held its annual meeting and banquet at Pilgrim church last week. The Hon. D. T. Crow of the Westminster church was elected president. The address was delivered by President Bryan of the Agricultural College and School of Science.

Pilgrim church, Spokane, added thirty-four to its membership in 1902, fourteen on confession of faith. There were 223 present at the Sunday-school last Sunday.

Rev. C. Ross Gale is giving a series of sermons on Pilgrim's Progress, accompanied with large paintings, at the Plymouth church, Spokane, on Sunday evenings.

A Reminder.

We send out a large number of statements this week, which are for the reminding of the friends of The Pacific that remittances on subscriptions will be heartily welcomed. They represent many hundreds of dollars. We have some large bills to meet by the 15th of February and need a remittance before that time from all who receive the statements. They have been sent to none whose subscriptions have been paid to November 1st, 1902. The Pacific really needs payment in advance; but inasmuch as names are continued on our list from year to year we have no fault to find if remittances are made when these reminders are sent.

Exemption From Taxation.

Senator Bauer of San Francisco has introduced a constitutional amendment exempting the Academy of Science from taxation. The Stanford University was released from taxation; the Lick Polytechnical School was released from taxation; everything except the denominational schools. This means the inevitable death of every endowment and the confiscation of every foot of land belonging to the denominational colleges inside of twenty years. A bill has been introduced levying a tax of about $300,000 for the support of the State high schools.—California Christian Advocate.

The gold output of 1902 in the United States was $80,853,070, and of silver $31,040,025. Of this California contributed: Gold, $17,124,941, and of silver, $480,793. Local estimates make out that California actually mined nearly $19,000,000 of gold during 1902.

Boys and Girls.

Rejoice.

By B. F. M. Sours.

Be glad! be glad! for the birds are a-singing,
Their hearts lighted up by the spirit of joy;
And over the cornfields their carols are ringing,
In cheer that the shades cannot still nor destroy.

Across the wild rocks where the green ferns are growing,
Melodious voices thrill all the glad air;
Across the wheat stubbles the psalmody flowing
Dispels the dull weight of the burden of care.

O spirit of man, why be moping and fretting
When nature's glad voices through dark or bright days
Thrill, thrill the deep shades, till, the somber forgetting,
The rills sparkle forth in the sunlight of praise.

Mechanicsburg, Pa.

An Observation Test.

How much do you observe about the things you see most often? If you want to take an examination on the subject, try these tests part of a set of questions drawn up by a writer for the Washington Times:

What are the exact words on a 2-cent stamp, and in which direction is the face on it turned?

In what direction is the face turned on a cent—on a quarter—on a dime?

Write down, offhand, the figures on the face of your watch. The odds are that you will make at least two mistakes in doing this.

Your watch has some words written or printed on its face. You have seen these words a thousand times. Write them out correctly. Few can do this. Also, what is the number of the case of your watch?

How high in inches is a silk hat?

How many teeth have you?

What are the words on a policeman's shield?

How many buttons has the vest or shirt-waist you are wearing?

How many stairs are there in the first flight at your house?

How many steps lead from the street to the front door of your house or flat?

What is the name, signed in facsimile, on any $1, $2, $5 or $10-bill you ever saw? You've read dozens of those names; can you remember one?—Selected.

The Girl Everybody Likes.

You have undoubtedly met disagreeable girls who, without doing anything especially spiteful or mean, have impressed you as being girls to avoid. But have you ever met the girl that you and everybody else like?

You are unfortunate if you have not met her.

She is the girl who appreciates the fact that she cannot have the first choice of everything in the world.

She is the girl who is not aggressive, and does not find joy in inciting aggressive people.

She is the girl who, when you invite her to any place, compliments you by looking her best.

She is the girl who makes this world a pleasant place because she is so pleasant herself.—Northwestern Christian Advocate.

Bible Study For Boys and Girls.

THE MAN IN THE FOG.

London fog is sometimes so thick that it looks like pea soup and you can cut it with a knife. When this kind of a fog settles down over the city, the man loses his way even on his own street. Then the link boys come out with flaring torches and guide people to their homes.

The Bible is like a great city with many places of interest, but when some boys and girls try to get around it, they often are lost and cannot see the beautiful sights, because the fog of ignorance has settled upon it and hides their view. Objects look different in a fog. They are big and gloomy and you can see only the outlines. All the beautiful ornaments and coloring they have are lost to view. The fog is cold and damp. It does not cheer one like sunshine. The most beautiful city will look dismal in a fog. If the boy and girl in a fog had a guide and if the dense fog were blown away, how delightful it would be for them to travel in this beautiful city of God.

Now there is a first-class guide whom they ought to get acquainted with and his name is Mr. K. Nowledge, the son of S. Tudy, Esq., both very old people, but thoroughly acquainted with the city, and while S. Tudy, Esq., is supposed to be a gruff and stern fellow, you will find him, nevertheless, very pleasant when you get acquainted. Just watch for the next paper that will tell something about him.

Never Missed the Train.

The railroad ran along one side of a beautiful valley in the central part of the great State of New York. I stood at the rear end of the train, looking out of the door, when the engineer gave two short, sharp blasts of the steam-whistle. The conductor, who had been reading a newspaper in a seat near me, arose, and, touching my shoulder, asked if I wanted to see a "real country newsboy." I, of course, answered, "Yes." So we stepped out on the platform of the car.

The conductor had folded up his paper in a tight roll, which he held in his right hand, and while he stood on a lower step of the car, holding on by his left.

I saw him begin to wave the paper just as he swung around a curve in the track, and a neat farmhouse came in view, way off across some open fields.

Suddenly the conductor flung the paper off toward the fence by the side of the railroad and I saw a black, shaggy form leap over the fence from the meadow beyond it and alight just where the newspaper, after bouncing along on the grass, had fallen beside a tall mullein stalk in an angle of the fence.

It was a big black dog. He stood beside the paper, wagging his tail and watching us as the train moved swiftly away from him, when he snatched the paper from the ground in his teeth and, leaping over the fence again, away he went across the fields toward the farmhouse.

When we last saw him he was a mere black speck, moving over the meadows, on the hillside and the whole scene passed from our view.

"What will he do with the paper?" I asked of the tall young conductor by my side.

"Carry it to the folks at the house," he answered.

"Is that your home?" I inquired.

"Yes," he responded; "my father lives there and I send him an afternoon paper by Carlo every day in the way you have seen."

"Then they always send the dog when it is time for your train to pass?"

"No," said he, "they never send him. He knows when it is train-time and comes over here to meet it of his own accord, rain or shine, summer or winter."

"But does not Carlo go to the wrong train sometimes?" I asked with considerable curiosity.

"Never, sir. He pays no attention to any train but this."

"How can a dog tell what time it is, so as to know when to go to meet the train?" I asked again.

"That is more than I can tell," answered the conductor; "but he is always there, and the engineer whistles to call my attention, for fear I should not get out on the platform till we had passed Carlo."

"So Carlo keeps watch on the time better than the conductor himself," I remarked, "for the dog does not need to be reminded."

The conductor laughed, and I wondered as he walked away, who of your friends would be as faithful and watchful all the year round as Carlo, who never missed the train, though he could not "tell the time by the clock."—Dumb Animals.

Spiritual Life.

Commending the Soul to God.

Thou seest my feebleness;
Jesus, be thou my power,
My help and refuge in distress,
My fortress and my tower.

Give me to trust in thee;
Be thou my sure abode:
My horn, and rock, and buckler be,
My Savior and my God.

Myself I cannot save,
Myself I cannot keep,
But strength in thee I surely have,
Whose eyelids never sleep.

My soul to thee alone
Now therefore I commend:
Thou, Jesus, love me as thine own,
And love me to the end.

—Charles Wesley.

Like the Sunshine Does.

"I suppose one ought to be grateful for good intentions, but really it is hard to make them atone for all lack of tact," said the invalid, with a laugh that had a questioning note in it. "I was just comfortably settled on the steamboat, the sunshine and air was pleasant and restful to one who had been shut in so long, and I was enjoying the music of a fine band when I saw a woman bustling about here and there.

"She pushed her way into one group after another, 'talking good,' as the children say, to all who look ill or feeble. She stopped beside a little lame boy, who fairly shrank into himself and had scarcely a word to answer when she opened her battery of conversation upon him, and then she came to me.

"'I'm trying to do a little good to all the afflicted,' she announced complacently.

"'You'll do me a great deal of good if you will kindly allow me to listen to that music without talking to me,' I said.

"Now, I'm afraid that was very ungracious, but—oh, dear! one doesn't like to be so openly labeled 'unfortunate,' and have pity dispensed by the ladleful. Why can't people learn to do good as the sunshine does—softly and unobtrusively?"—Wellspring.

Great Hearts Too Infrequent.

In view of the ignorance, the weakness and the woe of society, these great natures are all too few. They are as occasional as mountain ranges; they are as infrequent as a river like the Amazon or Nile. Perhaps real greatness in any realm is infrequent. Not many military leaders like Caesar; not many philosophers like Bacon; not many heroes like Cromwell, and once the true leader appears he evokes admiration and praise. But less frequent still is the great heart. There will be a thousand Julius Caesars born before there is another Paul, who had unrivaled intellect, indeed, but whose career was one long outrushing of love towards slaves and gladiators and the miserable poor, and who to lighten their burdens in a little degree would risk martyrdom itself. And just because Paul was blessed with this divine capacity of bestowing himself in life he looked for one to come bringing a divine love. At last, in the fulness of time One appeared with full power of loving. So great was the range of that love that in its length and depth and breadth it surpassed all knowledge. His love is high and trying to measure it with the intellect is like trying to climb to the top of the stars. His love is deep; it is an ocean whose depths no plummet can sound. His love is broad, beyond all the measurements of mankind. His love is universal, making nothing of distinctons of rank or class. Yea, it passeth knowledge; for while every other secret in the universe that relates to matter or mind can be sought out, the full richness of Christ's love surpasseth knowledge. By very abundance of treasure it is a continent, by man unexplored and unexplorable. It is like the throne of God, surrounded with clouds and mystery.—N. D. Hillis.

The Power of Discouragement.

There are few things we need more to guard against than discouragement. When once we come under its influence, it makes us weak, robbing us of our hope and making cowards of us. Many a life is discrowned and drawn down to failure through discouragement. It is surely a sad picture—this greatest of the old prophets lying there under the little bush, in the wilderness, longing to die. If Elijah had died then and there, what an inglorious ending it would have made of his life! As it was, however, he lived to do further glorious work and to see great results from his contest with idolatry. God was kinder to him than he knew.

It is wrong to wish ourselves dead. Life is God's gift to us, a sacred trust for which we shall have to give an account. While God keeps us living He has something for us to do. Our prayer should be for grace to do our duty bravely and well unto the end. From Elijah's after-experience we learn that we should never be cast down by any discouraging experiences. The things we think have failed are often only slowly ripening into rich success. We have only to be faithful to God and to duty, and we may always rejoice. What seems failure is often best success.—J. R. Miller D.D.

Personal Consecration.

It should be our purpose to exemplify the doctrines of grace in our personal lives. Men may talk learnedly of different truths without experimental issues. Some one once said to Mr. Moody, "It is yet to be seen what God will do with a man utterly consecrated to him." Mr. Moody replied: "That shall be seen in me." He did absolutely consecrate himself to God—and with what results the world today knows in part; we will never know the extent of the results until eternity reveals them.

My God accept my heart this day,
And make it always thine;
That I from thee no more may stray,
No more from thee decline.
Before the cross of him who died,
Behold, I prostrate fall;
Let every sin be crucified,
Let Christ be all in all.
Let every thought, and work, and word,
To thee be ever given;
Then life shall be thy service, Lord,
And death the gate of heaven!

The Minor Influences.

The tides may have small effect, age after age, on the barren and flinty sands of the ocean shore; but how they enrich the land all about and far away, as they carry the fertile waters of the sea up through the lagoons and marshes and streams on every side! Such, we understand, to be the poet's thought, as true and comforting as it is beautiful. Often, for example, in our Christian work, the winning word and loving touch of a child may gain a victory that is denied to the logic and learning of a strong man. We bring our moral artillery and eloquence to bear on some fortress of error, and all in vain; but the simple testimony of an unlettered Christian breaks down all barriers, and the soul gladly surrenders that would not yield to our bombardment. A song may sometimes accomplish what a sermon cannot. A small seed may produce a great harvest. The poet is right. Silent forces are often the most potent.—Exchange.

Is it the Lord that shuts me in?
Then I can bear to wait!
No place so dark, no place so poor,
So strong and fast no prisoning door
Though walled by grievous fate,
But out of it goes fair and broad
An unseen pathway, straight to God,
By which I mount to Thee.

—Susan Coolidge.

God gives us always strength enough and sense enough for what He wants us to do; if we either tire ourselves or puzzle ourselves, it is our own fault. And we may always be sure, whatever we are doing, that we cannot be pleasing Him if we are not happy ourselves.—Ruskin.

Time seems most untimely when he brings a woman to the turn of life. Life is or should be at its ripest and best for her, and she approaches this change with a dread of its effect born of her knowledge of the sufferings of other women at this season.

There is not the slightest cause for fear or anxiety at this period if Dr. Pierce's Favorite Prescription is used. It gives health of body and cheerfulness of mind, and by its aid the pains and pangs of this critical period are prevented or cured.

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"I feel it my duty to write you as I have received so much benefit from the use of your medicine," says Mrs. Lizzie A. Bowman, of New Matamoras, Washington Co., Ohio. "I have taken four bottles of 'Favorite Prescription' for female weakness and change of life. Before I began taking it I could not do anything. I had such pains in my head and in the back of my neck that I thought I would lose my mind. Now I can work every day. I recommend 'Favorite Prescription' to all females suffering in the period of change of life. It is the best medicine I have found."

"Favorite Prescription" has the testimony of thousands of women to its complete cure of womanly diseases. Do not accept an unknown and unproved substitute in its place.

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Two Sorts of Holiness.

There have always been two types of holiness before the church. The idea of one has been separation from the world; the idea of the other is that of devotion for the sake of the world. The one seeks to be saved from it, the other to save it. One is the holiness of the monk, the ascetic, cloistered, confined. The other is that of the evangelist, the worker, throwing himself into the full tide of the world's life, responsive to the pulses of its passion, in order that mortal life, with all its unbounded possibilities, may be saved and sanctified; not of the world, but in it, in the very thick of it for its healing and life.

There is no happiness in having and getting, but only in giving; half the world is on the wrong scent in the pursuit of happiness. — Henry Drummond

Hints to Promote Harmony in the Family.

You may be sure that your will is likely to be crossed in the day; so prepare for it.

Everybody in the house has an evil nature as well as yourself; therefore, do not expect too much.

Learn the different temper of each individual.

Look upon each member of the family as one for whom Christ died.

When any good happens to any one, rejoice at it.

When inclined to give an angry answer, lift up the heart in prayer.

If from sickness, pain, or infirmity you feel irritable, keep a very strict watch over yourself.

Observe when others are suffering, and drop them a word of kindness and sympathy suited to their state.

Watch for little opportunities of pleasing, and put little annoyances out of the way.

In all little pleasures which may occur, put self last.—Parish Visitor.

"Waste."

In that great day no honor done to Christ on earth shall be found to have been forgotten. Not a single kind word or deed, not a cup of cold water, or a box of ointment shall be omitted from therecord. Do we know what it is to work for Christ? If we do, let us take courage and work on What greater encouragement can we desire han we see here? We may be laughed at and ridiculed by he world. Our motives may be misunderstood. Our conduct may be misrepresented. Our sacrifices for Christ's sake may be called "waste"—waste of time, aste of money, waste of strength. Let none of these things move us. The eye of him who sat in Simon's house in Bethany is upon us. He notes all we do, and is well pleased. Let us be "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord.—Bishop Ryle.

A Fire Spreads in dry grass so does an inflammation in the throat, grow down into the lungs. Deal promptly with a cold as with with a fire, and when you begin to cough use Allen's Lung Balsam.

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God will not be hurried. The building of a Christlike character is not work for a day. Experience cannot be acquired without experiment. It is not innocence God has in view for us, but growth by overcoming. Patience must have her perfect work. Triumph now would be premature and petty; but the way of faith and patience is the way that leads to victory, which shall be part and parcel of the final glorious triumph of the Son of man.—Isaac O. Rankin.

Lend a hand. The best way to help yourself is to help your neighbor.

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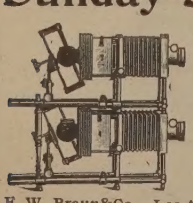
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Not a Lawyer.

Shrewdness may be too shrewd, as is shown in the following dialogue, which is going the rounds of the papers.

"Now," said the lawyer, who was conducting the cross-examination," will you please state and where you first met this man?"

"I think," said the lady with the sharp nose, "that it was—"

"Never mind what you think," interrupted the lawyer. "We want facts here. We don't care what you think, and we haven't any time to waste in listening to what you think. Now, please tell us where and when you first met this man?"

The witness made no reply.

"Come, come," urged the lawyer, "I demand an answer to my question.'

Still no response from the witness.

"Your honor," said the lawyer, turning to the court, "I think I am entitled to an answer to the question I have put."

"The witness will please answer the question," said the court, in impressive tones.

"Can't," said the lady.

"Why not?'

"The court doesn't care to hear what I think, does it?"

"No."

"Then there's no use questioning me any further. I am not a lawyer. I can't talk without thinking."

So they called the next witness.

The Soul's Delicate Mechanism.

Professor Turner tells us in his most interesting book on astronomy that the astronomer uses mechanism of unspeakable delicacy. One day they allowed a visitor to come into the room, and the visitor touched it with his finger. That was nough. It took months of painstaking and expensive work to correct that machine, and make it once more register the signs of the sky. And I tell you that as one touch would destroy that astronomical mechanism, so an act, a thought, a word, a fancy, may destroy the delicacy of the human soul, and put us out of fellowship with the sky above our head.

He who sets things in a light in which they have not been set before adds to human knowledge. —Sir E. Bridge.